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Mr. *B E L L*'s
Farewell *S E R M O N*,

Preached in the

Parish Church of *HARTING, Sussex,*

O N

Sunday *A P R I L* *the 29th, 1744.*

Farwell's SERMON

Preached in the

Parish Church of Hartford, 25th

of

Sunday April the 29, 1744

The Nature of the CHRISTIAN Religion
Explained, and the PRACTICE of it
Enforced :

IN A
Farewell SERMON,

Preached in the
Parish Church of *Harting*,

IN THE
COUNTY of *SUSSEX*,
ON

Sunday, APRIL the 29th, 1744.

By JOHN BELL, A. B. Late of *Queen's*
College in *Oxford*.

Printed at the Request of several of the Hearers.

L O N D O N :

Printed for J. RIVINGTON, at the *Bible and Crown*, in
St. Paul's Church-yard. M.DCC.XLIV.

The Nature of the Christian Religion
Explained, and the Practice of it
Enforced:

IN A
Farewell SERMON.

Preached in the
Parish Church of Huntingdon
IN THE

COUNTY of SUFFOLK.
2. 89. 8.
Sunday, April the 29th, 1744.



Printed at the Request of several of the Hearers.

LONDON:
Printed for J. Rivington, at the Bible and Quinquaginta
St. Paul's Church-yard, in DEC. 1744.

I COR. XV. 58.

Therefore, my beloved Brethren, be ye stedfast, unmoveable, always abounding in the Work of the Lord, for as much as ye know, that your Labour is not in vain in the Lord.

LET me, my Brethren, bespeak your Attention to this Discourse, since, in all Probability, it will be the last that I shall ever deliver to you from this Place.

THE great Apostle St. *Paul*, in this Chapter, after having fully prov'd the Doctrine of the Resurrection, and answer'd some Objections that were, or might be, rais'd against it, concludes with this pathetic Exhortation in my Text, and with which Exhortation I will also conclude my Ministry among you: *Therefore, my beloved Brethren, &c.*

IN discoursing upon these Words, I shall

Ist, CONSIDER the Duties, which the *Corinthians*, and, in them, all *Christians*, are exhorted to.

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Ildly,

*II*dly, THE Encouragement, by which these Duties are enforced. And,

*III*dly, CONCLUDE with taking my Leave of you.—

First, LET us consider the Duties which the *Corinthians*, and, in them, all *Christians*, are exhorted to.

Now the 1st is *Stedfastness*. *Be ye stedfast; i. e.* Be ye rooted and well-grounded in the Principles of the *Christian* Religion, or in the Belief of that Gospel which *Jesus Christ* published to the World.—Endeavour to have right Notions of the Being and Providence of God—that He is every-where present, and knoweth all things—that He orders and directs all Causes and Events—that he hath appointed a Day, wherein He will judge the World by *Christ Jesus*—that then every one must answer for the things done in the Body, whether they be good or evil—that eternal Happiness awaits the Good and Righteous, and eternal Misery the Wicked and Impenitent.—Be convinc'd that the Gospel Dispensation, which *Jesus Christ* the Son of God hath made known to us, is the *only* Way that leads to Happiness; and that it is through *Him* alone, that our *good Works* will be accepted, and our Repentance available for Pardon and Salvation. *Neither is there*
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Salvation in any other: for there is none other Name under Heaven given among men whereby we must be saved. Acts iv. 12.

BUT, as *Stedfastness*, properly so call'd, must be the Result of serious Reflection and mature Deliberation; let me in a particular Manner exhort you to consider well the *Nature* of that Religion, which you have the Happiness to enjoy, and which you profess to believe.—

CHRISTIANITY is a divine Institution, worthy of its Author, displaying the Goodness and Mercy of GOD; and to live according to its Rules and Injunctions, is the Glory and Happiness of Man. — Its Design was to abolish the Body of Sin, to repair the Ruins of our fallen Nature, and to restore us to such a State of Purity and Holiness in *this* Life, as might render us acceptable to GOD in the *next*. Instead of *perfect, unsinning* Obedience, which was require'd of *Adam* in the State of his Innocence, GOD is graciously pleas'd, in Consideration of that grand Atonement made by *Christ*, to accept of our *honest, diligent* Endeavours, and to reward our *sincere, tho' imperfect*, Obedience.—This is called the *Gospel Covenant*; and, what Benefits accrue to you thereby—what precious Promises are therein made through *Christ*—and what Conditions are requir'd on your Part to render you capable of receiving them, all this you would do well seri-

ously to consider.—By the *Covenant of Grace*, (which Covenant we entered into at our Baptism) we are intitled to many great and valuable Privileges; we thereby become the Children of GOD; *and if Children, then Heirs; Heirs of God, and Joint-Heirs with Christ* (Rom. viii. 17.) of the Promise of eternal Glory. And oh! that we would but be persuaded to behave ourselves suitably to this Dignity, and act agreeably to this Divine Relation!—But, altho' Almighty GOD, in and through his Son, has been pleas'd to promise, that He will pardon our Sins and Failings,—that He will give us Grace to enable us to perform our Duty, and will reward us with eternal Happiness; yet we must always bear in Mind, that these Promises are only made conditionally; provided we have a lively Faith in his Son, a Faith that worketh by Love,—that we comply with the Terms of the Gospel,—that we sincerely endeavour *to keep the Commandments of God*, Mat. xix. 17. and *to live soberly, righteously, and godly in this present World*, Tit. ii. 12. And whereinsoever we offend, either by Sins of human Frailty, or by those of Wilfulness or Presumption, that we immediately, with an unfeigned Sorrow, and true Repentance, implore GOD's Pardon, through the Merits of our Saviour, and walk more circumspectly for the time to come.

THESE are the Conditions, without carefully performing of which, all our Hopes of Salvation will prove in vain.

ALL that our Saviour did, and suffered, for us, was not intended to take away the Necessity of our Good Works, to be a Dispensation from *holy living*; but to make our good Deeds, and our Repentance, acceptable with God, and to fit us for Heaven, by *purifying unto Himself a peculiar People zealous of good works*, Tit. ii. 14. And that God should ever vouchsafe to promise a Happiness, so great as the Joys of Heaven, to be conferred upon us for our poor, imperfect Services, is intirely the Effect of his infinite Mercy, thro' the Blood of his dear Son.

THERE is not a greater, or more fatal Cheat, that Men can put upon themselves, nor is there any thing more contrary to the Gospel of *Christ*, than to hope for the Happiness of Heaven, without an holy Life.—The continuing in any gross, habitual Sin, and pretending to be a Disciple of *Christ*, is such a Contradiction, as is condemned almost in every Page of Scripture. Our Saviour expressly assures us, that *not every one that saith unto Him, Lord, Lord, shall enter into the Kingdom of Heaven; but he that doth the Will of His Father, which is in Heaven*, Matth. vii. 21. And

And St. Paul says, *Know ye not, that the Unrighteous shall not inherit the Kingdom of God? Be not deceived; neither Fornicators, nor Idolaters, nor Adulterers, nor Effeminate, nor Abusers of themselves with Man-kind, nor Thieves, nor Covetous, nor Drunkards, nor Revilers, nor Extortioners, shall inherit the Kingdom of God, 1 Cor. vi. 9, 10.*— And lest any Man should flatter himself with the Hopes of Safety, because he may not be guilty of *all* these; St. James tells us, that the living in *one* notorious wilful Sin unrepented of, will as certainly condemn us, as if we were guilty of *many* more: *For, whosoever* (says he) *shall keep the whole Law, and yet offend in one Point, he is guilty of all, Jam. ii. 10.*

OH! that *they* would consider this, who are Slaves to their Lusts, and led Captive by the Devil at his Will! who are so far from getting the Dominion over Sin, that Sin has absolutely got the Dominion over them; and, (contrary to an apostolical Precept), *so reigns in their mortal Body, that they obey it in the Lusts thereof, Rom. vi. 12.*— Such may be sure, that, tho' they pretend to believe the Gospel, they know very little of the *Nature* of it, and will share less in the *Benefits* of it; for, if their Faith cannot save them from their Sins *here*, it will never save them from the dreadful Consequences of them *hereafter*.— In a word, if
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their Endeavours after Holiness are faint and languishing, whilst their Passion for earthly Things is strong and predominant; if their Desires of Pleasure are unrestrained, their Intemperances and Excesses frequent and uncontrouled; they certainly are, whatever they may think, *in the Gall of Bitterness, and in the Bond of Iniquity; their Hope is the Hope of the Hypocrite; though they call, the Lord will not answer; but will laugh at their Calamity, and mock when their Fear cometh,* Prov. i. 26.

BE *stedfast* then, my Brethren, in this Truth; and let it be deeply rooted in your Hearts, that a *good Life*, together with a *lively Faith* in CHRIST, is indispensably necessary to Salvation: And that, tho' *Sins of Infirmary* will cleave to the best of Men, during this State of Imperfection, yet every sincere Christian may, by the Grace of GOD, and his own hearty Endeavours, keep himself from the *Power of gross and notorious Crimes*. For the former, I mean Sins of Infirmary and Surprize, provided we strive against them, and are sorry for them, *We have an Advocate with the Father, Jesus Christ the Righteous, and He is the Propitiation*: — But, for the latter, those of Wilfulness and Presumption, without timely and sincere Repentance, there remaineth no Sacrifice, *For, (as the Apostle says) if we sin wilfully, after that we have received the Knowledge of*
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the Truth, there remaineth no more Sacrifice for Sins ; but a certain fearful looking for of Judgment, and fiery Indignation, Heb. x. 26, 27.

I HAVE dwelt the longer upon this, because, unless we are well settled in the *Principles of Religion*, and understand thoroughly the *Nature* of Christianity, we shall be *tossed about with every Wind of Doctrine*, and never be able to attain to the next Duty we are exhorted to in my Text ; *viz. Unmoveableness.*

II. *BE unmoveable* ; that is, Let nothing in this World persuade you to renounce those Doctrines, which you are convinced are founded upon Truth, and which you embraced upon the maturest Deliberation. Let neither the Allurements of Riches, nor the Pressures of Want, stagger you in the Faith. — Let not the Smiles and Promises of the Great, nor the Frowns and Threatnings of the Mighty, ever prevail with you to comply with any thing that is base or dishonourable. Courage and Constancy ought to be the inseparable Companions of every Soldier, that is listed under the Banner of Christ : And as the Captain of our Salvation was made perfect thro' Sufferings, so his Followers must not grudge to tread in their Master's Steps, or think much to ascend to Glory by the same Way and Means that he did.

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POWER and Authority have often, indeed, too great an Influence upon the Minds of Men; and Hopes of worldly Grandeur sometimes prompt them to mean Compliances, and sordid Actions: Nay, some will not scruple to ascend, tho' it be by *unhallowed Steps*, and chuse to be styled honourable, even at the Expence of Honour. — But the true Christian is steady and immoveable: His Principles are founded upon Truth, and his Practice agrees with his Principles. — Altho' Storms of Persecution gather round him, and seem to threaten immediate Ruin, yet all is at Peace within; his Mind is easy and undisturb'd, and he enjoys that Happiness, which it is not in the Power of the World, either to give, or to take away. — As there is but one adequate Rule of Human Actions; *viz. the Will of God*; so his chief Study and Delight is to understand that: And, accordingly, the holy Scriptures, those lively Oracles of God, wherein the divine Pleasure is exhibited to us, *are dearer to Him than Thousands of Gold and Silver, and are his Meditation Night and Day.*

WHEN a Man has advanced thus far, and is not only *stedfast in his Principles*, but *immoveable in his Practice*, then he is in a proper Disposition for performing the other Duty recommended; *viz. Always to abound in the Work of the Lord.*

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THAT is, Be diligent in the Practice of whatever tends to the Glory of God, the Good of your Neighbour, and the Welfare of your own Souls.

WE must first, indeed, understand our Duty, before we can practise it; but Knowledge without Practice will only serve to increase our Damnation. — It is not sufficient for us to be orthodox in our Opinions, to assent to all the Articles of the Christian Faith, and to believe, that the Scriptures are the Word of God; all this will profit us nothing, unless it produce in us the Fruits of good living, unless our Lives and Conversation be agreeable to the Gospel of Christ, and our Works correspond with our Faith. — The great End and Design of Christianity was, to make Men pious and devout, sober and just, chaste and temperate, and to fill the Mind with all those divine Graces which are the Ornaments of our Christian Profession: And if Religion have not this Effect upon us; if its Motives cannot prevail with us to quit our Sins, to renounce all forbidden Pleasures, to withdraw our Hearts from all inordinate Affection to this World, and fix them upon heavenly Things; we may be assured, our Faith will not profit us, our Religion is vain. —

To abound, then, in the Work of the Lord, is, to practise those great Duties recommended in holy Writ; such as Temperance, Sobriety, Righteousness,

Righteousness, and Godliness: — To make Religion our chief Concern: — To endeavour daily to know more and more of the Will of GOD, and, when known, to live according to it: — To take all Opportunities of conversing with GOD in Prayer, both publick and private: — To be diligent in hearing and reading his Word; — and frequent in our Approaches to the Table of the LORD: — To manage the Affairs of this Life, in that Station wherein GOD has placed us, with Honesty and Moderation; depending more (tho' ever so industrious) upon the Blessing of GOD, than upon our own Endeavours: — To reflect often upon our past Conduct; consider whether our manner of Life be agreeable to our Profession, and whether we are in the Way that leads to Happiness: — And, if we be overtaken in a Fault, (as, alas! who is not, too often?) either by Surprise, or natural Infirmary, or by the Violence of some Temptation, that we immediately humble ourselves by a deep Repentance; take Sanctuary in the Mercy of GOD, through the Merits of our SAVIOUR; and resolve, by the Divine Assistance, to take more Heed for the future. —

BUT the grand Question is, How we shall be able to do all this? Not of ourselves, nor by our own Power, we may be certain. — Men may, by the Strength of natural Parts, by the mere dint of Human Reason, with diligent

Endeavours, become great Proficients in Arts and Sciences, and be well versed in worldly Knowledge; but the brightest Genius, the quickest Conception, and the most ardent Application, can never of themselves make a Man good or religious. Without the Assistance of Divine Grace, all Attempts of this Nature will prove unsuccessful; for we are not, as the Apostle says, (2 Cor. iii. 5.) *sufficient of ourselves to think any thing, as of ourselves; but our Sufficiency is of God.* Phil. ii. 13.

To become wicked, we need only sit supinely still, and the Seeds of Vice, like ill Weeds, will sprout up of themselves, and flourish abundantly: But to become religious, we must labour diligently, read often, and pray fervently. — Good Principles must be early instilled, and they, like tender Plants, must be carefully looked after, if we expect them ever to come to Perfection. Our corrupt Nature is, in itself, inclined to Vice, and indisposed to Virtue; and, consequently, in order to get the better of our Corruption, there is an absolute Necessity that we apply to *Him*, who alone is able to make us more than Conquerors.

LET me, therefore, prevail with you, my Brethren, as you tender your eternal Welfare, to make a constant Use of those Means, to which God has annexed the Promise of his Grace—I mean daily Prayer, diligent reading
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of the Scriptures, and frequenting the Table of the Lord.—Those are called the *Means of Grace*, because the Grace of GOD is *ordinarily* given in the Use of them: And as we have no Promise or Assurance, so we ought not to expect, that it will be given us in an *extraordinary* Way.

THERE is one Caution, however, not improper to be here inserted.—Many People, now-a-days, lay the whole Stress of Religion on the Observance of those *lesser* Duties, such as hearing Sermons, reading, praying, and the like; when at the same time they shall be much addicted to some particular Vices, such as Pride, Censoriousness, Drunkenness, Swearing, Contention, &c.—They will be punctual in *paying Tithe of Mint, and Anise, and Cummin, but omit the weightier Matters of the Law, Judgment, Mercy, and Faith*, Matth. xxiii. 23.—Others there are, who quite cast off and reject the aforesaid Means of Religion, pretending that they can exercise the Duties of Sobriety, Justice, and Temperance, without them; flattering themselves, vain Men! with the Hopes of attaining Heaven, tho' they refuse to be conducted by *Him*, who alone can lead them thither.

THESE are Extremes, both of which, like dangerous Rocks, ought carefully to be avoided.—

THE *Means* of Religion we *must* use, because GOD hath appointed them: But we ought not to *rest* in them, or imagine we are ever the better for using them, unless they convey to us a Principle of new Life, and enable us the better to keep the more *substantial* Duties of the Gospel. *The one ought to be done, and the other not to be left undone.* We may, indeed, use these outward Means, and yet be *bad* Men; because we may rest in the bare Performance of them, having no Soundness at the Heart, destitute of a vital Principle, which should inwardly change and purify our Minds: But we cannot be *good* Men without using them, because (as was before observed) the Grace of GOD, by which alone we *can work out our Salvation*, will not be given us any other Way.

THEREFORE let not Idleness, Business, or Pleasure, ever keep you from exercising yourselves in all the Parts of your *Christian* Duty, when you have Leisure, and seasonable Opportunities.—Consider and reflect, Whether you have not often postponed, and willingly laid aside, your worldly Business, in order to bear a Part in some favourite Diversion; when, at another time, the same Business, not at all more urgent, shall be thought a sufficient Plea for neglecting religious Duties? If this be the Case, is it not a strong Proof, that your Mind
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has a keener Relish for earthly than for heavenly Things? Does it not discover an unhappy Turn of Thinking, and shew that your *Diversions* are more agreeable to you, than your *Devotions*? Does it not manifest, that your Love of God is cold, and that a divine Flame wants to be kindled in your Hearts?— You profess, indeed, in your Prayers*, that God's Service is *perfect Freedom*: But, alas! if this were the Language of the Heart, as well as of the Tongue, publick Prayer, which is Part of that Service, would be more your Delight, God's Altar would be more crouded with joyful Communicants, and his Word would be oftener your Study and Recreation.— If trifling Amusements can keep you from conversing with God in Prayer, and other devout Exercises,—you would do well to suspect the Treachery of your own Hearts, to retire into yourselves, commune with your Hearts, and see whether God or *Mammon* has the Ascendant; and whether He, who reigns supreme in the great World *without*, reigns also in the little World *within*.

THAT what has been already offered, may have a better Influence upon your Minds—I now proceed,

II. To my second general Head, *viz.* To consider the Encouragement by which the Du-

* Collect for Peace.

ties in my Text are enforced; and that is an Assurance of Reward — *Forasmuch as ye know, that your Labour is not in vain in the Lord.*

It is the pleasing Prospect of Success, the Hopes of a Recompence, that animate Mankind in all their Pursuits. — Let their Aims be Ambition, Riches, or Pleasures, if there is any Likelihood of succeeding, they will readily undergo the greatest Hardships, and chearfully undertake the most difficult Enterprizes. — And shall the Men of the World take so much Pains, run so many Hazards, for the sake of perishing Honours, and momentary Satisfaction? And shall *we, Christians*, think any thing too much to do, or suffer, in order to obtain eternal Glory in the Heavens? Surely, if we consider what a Prize we have before us, what Crowns of Glory we contend for, nothing in this World would obstruct or hinder us in *running the Race that is set before us.*

WHAT greater Motive can there be to stir us up to abound in every good Work, than the Assurance that every such Work shall be rewarded in Heaven, and add Lustre to our Crown? What greater Encouragement to bear up manfully under the Pressures of Affliction, the Troubles and Misfortunes in Life, than the Certainty, that they are but short, that the Scene of this World must quickly pass away, and all the glittering Pomp of it disappear?

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IT is want of Consideration alone, that makes Men cold and indifferent about the Rewards of a future State: For if they frequently meditated upon them, and often called the lovely Idea to their Minds, it is impossible but that they must affectionately desire them, and labour to attain them.

WHAT was it that made the first *Christians* despise the Splendor of this World, renounce its Pleasures, and so bravely combat with Difficulties; but the Hopes of that eternal State of Glory, which was revealed to them?—Without Doubt, they had, with *Moses*, *an Eye to the Recompence of the Reward*, Heb. xi. 26. a Reward, they knew, not proportioned to their Services only, but such as the infinite Goodness and Mercy of God would bestow; a Reward which *Christ* purchased by his Death, and which is to be conferred upon all those that love and obey Him: *An Inheritance incorruptible, and undefiled, and that fadeth not away, reserved in Heaven for them*, 1 Pet. i. 4.

IF any of *us*, (which God forbid!) should come short of this Blessedness; With what Anguish of Spirit and Remorse of Conscience, with what relenting Consideration, shall we behold others enter into Glory, and sit down with *Abraham*, *Isaac* and *Jacob*, and we ourselves thrust out? How shall we accuse our-

selves of Madness and Folly, to be cast down into the bottomless Pit with *Satan* and his Angels, when we had it once in our Power to have reigned with *CHRIST* in endless Glory?

THE Gaeties, the Pleasures, the Follies of Life, may amuse us at present, engage the Fancy, and divert the Mind from nobler Views: But the Time *will* come, when these Things will no longer please; when all that was once chearful and desireable in Life, will prove dull and insipid; and when nothing but the Testimony of a good Conscience, the Recollection of Years past *well* spent, will afford us any solid Comfort, or give Peace and Tranquillity to the departing Soul. If, at that Time, we can sit down, and, upon a Review of our past Lives, can say with King *Hezekiah*—*Remember, now, O Lord, I beseech Thee, how I have walked before Thee in Truth, and with a perfect Heart, and have done that which is good in thy Sight, Isa. xxxviii. 3.*—How easy will the Thoughts of Death be! What a pleasing Prospect shall we then have, in looking forward to Eternity, where our Treasure is, and where *that* God reigns, whom we have faithfully served, whose Laws we have diligently kept, and whose Service has been our greatest Delight!

BUT

BUT, if our Course of Life shall have been such, as will not bear examining with any tolerable Satisfaction; if our Conscience accuse us of deliberate Sins unrepented of, and Sins of Frailty or Surprize, which we never heartily lamented, nor strove against; if we have been Strangers to Reading and Meditation, Prayer, and other religious Duties; in short, if we have led such Lives, as that we may justly question, whether we have any Title to the Promises of GOD made in *Christ Jesus*;—I want Words to express the Confusion of Mind, that must arise at that Juncture, from such an Uncertainty, and from the Thoughts of having *neglected so great Salvation!*

CONSIDER with yourselves, and think, what Consternation of Mind, what trembling Horror, must seize upon *Joseph's Brethren*, when he made himself known unto them! How were they struck dumb, and *troubled at his Presence*, when he said, *I am Joseph!*

MUCH more will every wicked *Christian* tremble and shake, when they shall see CHRIST coming in the Clouds of Heaven, to take Vengeance on his Enemies!—

I am JESUS, (may our Blessed SAVIOUR justly say) *I am JESUS*, that left the Glories of my Father, to live a poor and afflicted Life

with you the Sons of Men! I not only set you an Example, but I gave you a Body of Laws to walk by; and laid before you the Rewards that you might expect from obeying my Commandments, and the Punishments that would attend the Breach of them. I set before you Life and Death.—Nay, I laid down my very Life for your Sakes! — What could I have done more, for an ungrateful and rebellious World?—But since you have slighted and despised all these Mercies, and have preferred your own Lulls, and worldly Interests, to my Commands; — since you have rather chosen the vain Pleasures of a transient World, than the glorious and everlasting Happiness of Heaven; since you have chosen Death, rather than Life; baffled my Passion, derided my Sufferings *, you must perish in your own Folly, and fall into the Pit which you have digged for yourselves.—*Depart from me, ye Cursed, into everlasting Fire, prepared for the Devil and his Angels,* Matth. xxv. 41.

BUT, on the other Hand, How will it transport every true Believer, and fill their Minds with Ecstasies of Joy, to see *Him*, whom their Souls have loved, and ardently longed for, coming, attended with Millions of Angels, to confer Crowns of Glory upon them! And, with what astonishing Love and Admiration,

* See Prov. i. 24, &c.

will they hear *Christ* pronounce the happy Praise, the blessed Sentence, of, *Well done, good and faithful Servant; Enter thou into the Joy of thy Lord!* ver. 23.

SUCH, my Brethren, will be the Joy, such the Reward, of every *Christian* at that Day, who continues now, in this State of Trial, to be *stedfast, unmoveable, always abounding in the Work of the Lord.*

I SHALL now, in a few Words, as I proposed,

III. In the Third and Last Place, conclude with taking my Leave of you.

THIS is a Time uneasy to reflect upon, and therefore, I hope, you will excuse my Brevity, as touching this Point. — The parting but with *one* Friend, is ever painful, and causes Sorrow in the Mind: How much more then, to part with *many*? — And this is my Case. — For such I esteem those who have waited on my Ministry, who have listened to the Instructions given in this Place, and have provoked others, by their Example, to Love, and Good Works: *Those* (to speak in the Words of the Apostle, 1 *Thess.* ii. 19.) *are our Hope, our Joy, our Crown of rejoicing.*

THERE can be no greater Pleasure to every sincere Minister of Christ, than to see their Labours

bours among their People blessed with Success. Endeavour, therefore, my Brethren, to fulfil the Joy of your Pastors in this respect. —

I AM, indeed, very sensible of the many, many Failures in my Duty, with regard to my Ministry : But, I hope, and pray, that GOD, for the Sake of his dear SON, will overlook them ; and, that the Deficiencies, which have been in me, He, of His great Mercy, will abundantly supply, and make up to you. — And, as He sometimes is pleased to work by the *weakest Means*, if my poor Endeavours, during the few Years I have lived among you, have been any Ways instrumental in doing you Service, in promoting your everlasting Welfare, in confirming any *one* in Goodness, or reclaiming any *one* from Vice ; I shall think my Time happily bestowed, and beg that GOD, who is the Author of all Good, may have all the Glory ; and, that I may be remembered by you in your Prayers.

As for the Kindness, that *all* of you, in general, have shewed me, and the undeserved Favours that *some* of you, in particular, have conferred upon me, all I can say, (and I wish I could say and do more) is, that my Thanks, my Prayers, my kindest Wishes, shall ever attend you. — I leave these Words with you, as a Testimony of my Gratitude and Esteem for you : And, I have humble Hopes, that what has now been said, will, with the Assistance

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of GOD's holy Spirit, make a proper and lasting Impression upon your Minds, and prove of Service to you, when I am gone. —

IN the mean time, I commend you to the Grace of GOD, and (in the Words of St. Paul) Beseech the *Lord*, that He *would make you to increase and abound in Love one towards another, and towards all Men, even as we do towards you: To the end He may establish your Hearts unblameable in Holiness before God, even our Father, at the coming of our Lord Jesus Christ, with all his Saints,* 1 Theff. iii. 12, 13.

WHICH GOD, of his infinite Mercy, grant, through JESUS CHRIST our LORD; to whom (with the Father, and the Holy Ghost) be ascribed all Honour, Might, Majesty, and Dominion, both now and for ever. *Amen.*

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1 Thess. iii. 12, 13.

Which GOD, of his infinite Mercy, grant,
through Jesus Christ our Lord: to
whom (with the Holy
Ghost) be all Honour, Majesty,
Majesty, and Power, both now and
for ever. Amen.



EVANS